AHMADIYYA MOVEMENT IN INDIA

By

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THE AHMADIYYA MOVEMENT

Many people in India, who have had no opportunity of being acquainted with the literature of the Ahmadiyya Movement or of obtaining authentic information about its activities directly from its well-informed members, often make enquiries about its origin, history, headquarters, teachings, organisation and its ideals. Some of the new Ahmadis, who do not possess detailed knowledge about the Ahmadiyya Movement, often give such answers to those enquiries as do not convey full information; rather they sometimes create misunderstanding. Hence I propose to write a very brief note, with a view to supplying the necessary information about the Movement.

Brief History

The Ahmadiyya Movement is an Islamic religious Movement, founded in 1889, at Qadian (District Gurdaspur) by Hazrat Mirza Ghulam Ahmad, the promised Reformer of all the nations of the world.

Hazrat Ahmad belonged to a noble and ancient Mughal family of the Punjab which migrated to India from Samarkand in the reign of Emperor Babar. In spite of the violent opposition offered to him by the followers of every religion in India and the unsympathetic attitude of the Government officials towards him in the beginning, the movement founded by him continued to make steady progress in India and abroad

and at the time of his death, which occurred in May 1908, his followers could be counted by hundreds of thousands. After his death Hazrat Maulavi Nur-Ud-Din was elected the Spiritual Head [Khalifa] of the movement and after his death, which occurred in March 1914, the present Spiritual Head, Hazrat Mirza Bashir-Ud-Din Mahmud Ahmaad was elected to succeed him. Since then the Community is being spiritually guided and governed by him; and has spread far and wide, establishing active missions in all parts of the world.

Not A New Movement

The Ahmadiyya Movement is not a new movement in as much as it is but another name of the True Islam; and its teachings and doctrines are all based upon the Quran and the example of the Holy Prophet of Islam (may peace and the blessings of God be upon him.) But as the general Muslims of the twentieth century have, in many respects, drifted far away from the original fountainhead of Islam and their faith and actions are not in accord with some of the true and original Islamic tenets, Ahmadiyya Movement which presents the Islamic principles in their original and pure form and colour, strikes one as a new movement in this age. It may be called a new movement in this sense too, that its founder has, under the Divine inspiration, interpretted and expounded the Holy Quran and its teachings in a manner which supply the needs of the present age, and has discovered to the world the "Hidden Treasures", which the past saints and divines were not able to find owing to the conditions of those times, but which, in view of the urgent need of the present

time, have been revealed by the Reformer of this age, for the progress and prosperity of mankind.

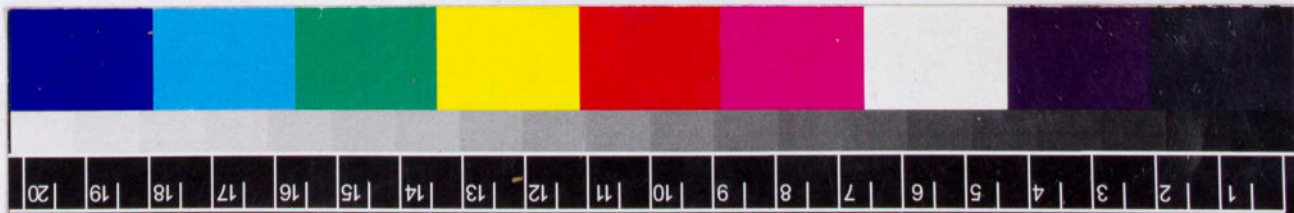
The Ahmadis believe that Hazrat Mirza Ghulam Ahmad is the Promised Reformer of all the nations, and the cure of all the religious and spiritual ills of the present times lies in practising upon his teachings which can lead up to the establishment of peace and amity in the world.

Claim of the Founder

Hazrat Ahmad proclaims as follows:—

"I consider it necessary to proclaim about my claim that it is not self-assumed on my part, but that God's own choice has raised me to this position. In this war of religions I have been charged to help those who are seeking after the truth.

"O! people of God, you doubtless are aware that there is drought it causes the wells to dry up and when the physical water descends upon the earth it makes the wells to refill themselves. In the same way the Message of God like the spiritual water is capable of giving nourishment to the weakening faithfulness of man. The world of today was thirsty for spiritual rain and this has been provided in my person." (Paigham Sulah)

"My advent in this age is not meant for the reformation of Muslims only, but Almighty God has willed to bring about through me a regeneration of three great

nations, viz., Hindus, Muslims and Christians. As for the last two I am the Promised Messiah, as for the first I have been sent as an Avatar....... As I have appeared in the character of Christ, son of Mary, to purify the earth of injustice, inequity and sins which prevailed upon it, I have come likewise in the character of Sri Krishna, the greatest Avatar of the Hindu religion, and spiritually I am the same man. I do not say this of my own accord, but the Mighty God, Who is the Lord of earth and heavens, has revealed this to me."

"God has endowed me with knowledge that I should warn those who have gone astray and should lead those who dwell in darkness into light." "God has sent me to reform this sad plight and to lead mankind back to his pure Unity. Accordingly, I have explained all things to you. I have also been sent to give to the world a firmer faith and to demonstrate to the world, the Existence of God, for faith withered and life to come has become a mere fable, and the conduct of mankind shows that their whole trust is placed in the world and in things material and that they have no faith in God or the life to come. They talk of God and spirituality but their hearts are filled with the love of the world.......The world has today ceased to love God and I have been sent to revive the love and fear of God in the hearts of mankind, and this alone is the object of my existence. God has informed

me that the Heaven shall again be drawn nigh to earth after it had been driven away."

(Kitabul Bariyya)

Purely a Religious Community

The Ahmadiyya Community is purely a religious Community which to its utmost keeps aloof from the politics. It possesses two characterististic features which are not to be found in any other religious community in these days and in this form.

(i) Living Communion With God

The Community claims to offer teachings, which, as their distinctive mark, lead to the development of a living communion with God, receiving His revelation, conforming to which brings about a spiritual revolution in man, by which he gets rid of all faults and fobiles: intellectual, practical, moral, and spiritual; and avenues of progress of all kinds are opened to him. As a matter of fact, the teachings of the Ahmadiyyat repudiate all the wrong beliefs and rituals which became prevalent among some of the Muslim sects during the latter days and which were quite contrary to the real doctrines of "True Islam."

The Holy Founder of the Ahmadiyya Movement says:—

"The world stands ever in need of blessings and heavenly signs, and it is absurd to suppose that it stood in need of such signs in the past but can do without

them now. Man is a weak creature, and walks blindly until he is shown traces of the heavenly Kingdom; and his faith is a blind faith until he witnesses the wonderful signs of the existence and power of God. The signs shown in a previous age are of no avail in a later age unless they are renewed. The relation of stories of wonders displayed in the past can never produce the conviction which signs witnssed by a man himself can do".... "The perfect man who is raised for this purpose is a recipient of Divine revealation; he is purified and blessed and his prayers are accepted by God. He shows with clearness that God exists and that He is powerful over all, He sees, hears and knows everything and regulates affairs according to His will, that prayers are in fact accepted and have an efficacy and that the men of God actually show heavenly signs."

"I deem it my bounden duty to state further that finding the world involved in utter darkness and plunged in the depth of ignorance, remissness, unbelief and polytheism and finding faith, sincerity and righteousness vanishing away, Almighty God has raised me to re-establish in the world the purity of doctrine and practice and the purity of morals and faith." (The Review of Religions 1904.)

No doubt the adherents of various creeds claim for the true followers of their religion the achievement of communion with God. But how could one know that a certain

person has attained nearness to God? There is only one way in which this can be proved, and that is, God speaks to him, shows through him signs and discloses to him the hidden events of the future, the absolute knowledge of which is beyond the power of mankind. So that the fulfilment of those prophecies would be a positive proof of his being near to and beloved of God. The true followers of Ahmadiyyat or the True Islam are favoured with these Divine blessings.

(ii) Fulfilment of Spiritual Needs

The Ahmadiyya Community believes that just as God has duly provided for the fulfilment of the material and physical needs of all countries of their spiritual needs which are far more important and lasting than the physical ones. With this object, He sent His prophets and reformers according as the need arose for the reformation and betterment of the world. Thus, the Ahmadiyya Community believes to be the true messengers of God all the founders of the different religious movements (no matter what country they were sent unto), from the practice of whose teachings their followers derived spiritual, religious and moral benefits for a very long time. It further considers it obligatory on all and sundry to hold all such reformers in high esteem and honour.

The Holy Founder of the Movement

says:—

"It will be admitted without any discussion that the true and perfect God in whom we must all believe is the

Lord of the whole world. His sustenance is not limited to a particular tribe or a particular age or a particular country, but He is the Sustainer of all people, the Lord of al ages, the King of all places and countries, the Fountainhead of all grace, the source of every power, physical and spiritual, the Nourisher of all that is created and the supporter of all that exists. The grace of God encompasses the whole world and encircles all people and all ages. It was ordained thus that no one might complain and say that Almighty God poured down His blessings upon such and such a people who received the gift of Divine revelation from Him but that others were not favoured with it, or that Almighty God revealed Himself through His word and signs and miracles in such and such an age that He remained hidden at other times. He, therfore, extended His bounty to all and did not exclude any people from the all-comprehensive circle of His grace, nor did He deprive any age of His great blessings."

"Our belief is that all the Spiritual Leaders of people, who ever lived on this earth, who were accepted as true prophets by millions of men, who won the respect of a large portion of the human race and who have been held in esteem for a long period of time, were the true Prophets of God. The above circumstances alone constitute a sufficient evidence of their truth with us. If they had not been sent by God, they would not have found acceptance with millions of men. God never

grants to others the honour which He gives to His chosen ones. If an impostor sits on the seat of the elect of God, he is soon brought to naught."

(Message of Peace)

"Religious Founders' Day"

In order to give practical shape to these teachings "Religious Founders' Day" is celebrated every year, under the instructions of the present Head of the Ahamadiyya Community, by holding meetings in all parts of the world where the Ahmadiyya organizations are established. At these meetings, the followers of different faiths praise and pay tributes to the religious founders, prophets and avatars of the world, and vindicate their honour and respect. This thing strengthens the foundation of unity and concord among peoples and opens the way to national progress.

Origin of All Religions True

The Ahmadiyya Community also believes that all those religions which claim to be God-sent and have long since been established in the world and millions of people have had spiritual guidance thereby, are both true and revealed by God. Nevertheless, it is just possible that owing to lapse of time interpolations might have crept into-the-teachings of such religions and weakened their spiritual power. Still, such religions, according to the Ahmadiyya view-point, were true in their origin, and at present there is not a single religion to be found which, however, far off it may have drifted away from its

origin, may be considered destitute of any kind of truth or merit.

Recognition of Difference

The Ahmadiyya Community, recognising all the differences which exist among various nations and religions, deems it fit that these differences should not be removed by force but be reduced to minimum by means of persuation and mutual understanding. In this connection, where the Ahmadiyya Creed lays down that every faith and religion possesses some merit or truth, in the case of polemics it advises that instead of criticizing other religions, it is better to explain the merits and beauties of one's own religion. In this way whichever religion is superior or the most excellent, will stand out clear. If perforce one has to critize others, he should at least bear in mind, firstly, not to offer any criticism on other religions which recoils on his own. Secondly, one should not criticize any person for the doctrines which form not a part of his professed faith, but which are attributed to him without rhyme or reason. The manner in which these teachings can help in soldering up the disputes among different nations in the world, is self-evident and needs no elaboration.

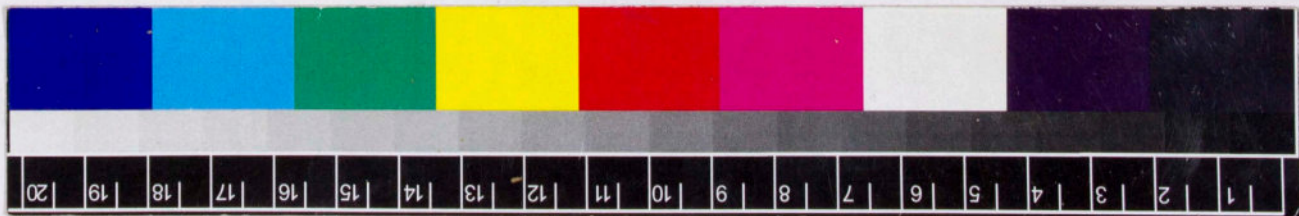
Force and Compulsion Disallowed

According to the Ahmadiyyat, it is unlawful to have resort to coersion in the matter of religion and conscience. It acknowledges the freedom of belief, conscience and action as the most fundamental right of every individual. Accordingly the Ahmadiyya community has vehemently and consistently

refuted the erroneous idea of *Jehad* as conceived by a misguided section of the Muslims, on account of which some Muslims have held admissible the use of force and compulsion in the name of religion.

Hazrat Ahmad

Writes:—

"Bear well in mind that the time of religious wars is now gone. The battles fought by the Holy Prophet were not meant to compel people to accept the religion of Islam, but they were fought in self-defence. When the Muslims were very severely persecuted and turned out of Mecca and many had been killed, then it was that the Almighty God commanded the Muslims to take the sword in self-defence. But such is not the case now. We are living in peace and security. Islam is now attacked with the pen and not with the sword, and therefore it is the pen which the Muslims should now take in hand to meet their opponents attacks. For, Almighty God says in the Holy Quran that we should make preparations for the defence similar to those which our opponents make for attack. Now the unbelievers are not mustering forces to crush Islam, but they are writing books against it, and, therefore, we should adopt a similar line of defence. Very fortunate and blessed is the man whose heart is pure and whose true desire is the manifestation of the glory and majesty of God, for Almighty God prefers him to others."

"Listen to me, for I have come to deliver to you the Comand of God that *"Jehad"* with the sword is now at an end but the real *"Jehad"* yet remains and much must still be done for the purification of the soul. I do not speak these words myself but such is the will of God. Consider the words *"Yazaulharb"* spoken of the Promised Messiah in the *Sahih Bukhari* (an authentic book of traditions), *i.e.* the Messiah shall put an end to religious war. I, therefore, give the word that those who follow me, should withhold themselves from such deeds. Let them cleanse their hearts of moral defilement and advance in fellow-feeling and sympathy for the oppressed. They should exert themselves to spread peace over the earth, for thus would they propagate their faith."

(The Review of Religions 1905).

The aforesaid teachings of the Ahmadiyya Movement have led to the establishment of peace, amity and toleration in the world, and just as the influence of the Ahmadiyyat spreads more and more in different parts of the globe, these sacred and peaceful teachings will go on benefitting the world more and more. God willing, this benefit is expected more confidently, because the Ahmadis always and everywhere domonstrate these peaceful and excellent tachings by their living example and are not used to indulging in empty boasts.

Obedience to the Government

The political attitude of the Ahmadiyya Community has been unambiguous and clear all along. It can be summarised as follows:—

(i) The Ahmadis, wherever they happen to live must be loyal to the established Government of the country and obedient in every respect to its laws and constitution. They should co-operate with the state officials and must, on no account, participate in any strike, non-co-operation movement, or any seditious or unlawfũl agitation. The Holy Founder of the Movement writes:—

"It is incumbent upon us to obey and cooperate with the Government under which God has placed us."

(Tabligh Risalat)

The Present Head, Hazrat Khalifatul Masih says:—

"It is our principle to be faithful to the Government which is established in the country, and to try to remove the defects, if any, by cooperating with it in a constitutional manner. In accordance with this principle, we will say to all the people to be well-wishers of their countries and states. If our principle is accepted by the world, the war and trouble will be over."

(The Daily Alfazl)

Again, he says:—

> "Since the death of the Holy Founder of the Movement, it has been our principle that the Ahmadis under whichever Government they live must obey it, be they residents of America or England. The Indian Ahmadis must obey and whole-heartedly cooperate with the Government of the Indian Union."
>
> (The Daily Alfazl, 18 October, 1947)

The Ahmadiyya Community has scrupulously carried out this injunction in letter and spirit throughout its sixty years' span of life, despite all trials and tribulations. Ahmadis have refrained from participating even in any labour or student strike. Outside India, the Ahmadiyya Community has established active and organised branches in all parts of the world and everywhere strict adherence to this fundamental principle has been exercised and maintained, and the various branches continue to be loyal to their respective Governments and obedient to their laws. It must be pointed out that this creed of the Ahmadiyya Community is not as a matter of policy. Nor is it there, to serve any ulterior design or material interest. Instead, the Ahmadis have adopted this creed as an article of faith and they believe that it forms part of the immutable and fundamental principles of their religion, and they have acted up to these principles in the face of dangerous persecution and in adverse circumstances.

(ii) In India, the Ahmadiyya Community during the pre-partition days co-operated with the British Government

on account of this very principle. Now, when we have our own national Government every Ahmadi, according to the aforesaid principle, feels duty bound to co-operate with it. The members of the Ahmadiyya Community in India are doing yeoman service to the Indian nation and the state, by promulgating the principle of obedience, faithfulness, active cooperation and adoption of peaceful and constitutional methods in all spheres of life. No true Ahmadi can participate in any subversive activity, agitation, non-cooperation movement or strike, nor can he be a member of such movements or societies.

Strict Adherence to Constitutional Methods

The members of the Ahmadiyya Community have also been following this important rule and they always put their requirements and grievances before the authorities concerned in a constitutional way and seek their fulfilment or redress within the law of the land. And this is the only method which can ensure the progress, prosperity and security of the country. The difficulties of administration may thus be mitigated, enabling the authorities to devote their greater attention towards constructive measures.

The Central Organisation

After describing some of the salient features of the creed and activities of the Ahmadiyya Community, it will not be out of place to give a brief account of its present state of affairs and its strength in India. At present the Ahmadiyya Community claims nearly one hundred and twenty five or-

ganised branches in the Indian Union, spread in its various states. The responsibility of organisation and supervision of all these local *Jamats is vested* in the Sadr Anjuman Ahmadiyya Qadian (a registered body), which discharges the responsibility through its Secretaries (called the Nazirs). The Chief Secretary who is called the "Nazir Ala" acts as the President of the Anjuman and supervises and controls the various departments of the Organisation.

Other Secretaries are

(*a*) The Nazir Dawato Tabligh (Secretary for Missionary Work).

(*b*) The Nazir Umoor Amma & Kharija (Secretary for general and foreign Affairs).

(*c*) The Nazir Baitul Mal (Financial Secretary).

(*d*) The Nazir Talimo Tarbiyat (Secretary for Education).

(*e*) The Nazir Ziafat (Secretary for Enetrtainment).

(*f*) The Nazir Talifo-Tasnif (Secretary for Publications).

The Central Funds

The expenses of the Central office at Qadian, allied institutions and missionaries are defrayed from the fund which is raised by the Sadr Anjuman Ahmadiyya Qadian, through regular voluntary subscriptions from the members of the Community in India. Generally every Ahmadi subscribes to the extent of one-fifth of his income.

EXHORTATIONS OF THE HOLY FOUNDER OF THE MOVEMENT

[1]

To follow me it is necessary, in the first place, to believe in God, the Creator and Sustainer of all existence, Omnipotent, Eternal, Everlasting and unchanging in His attributes neither begotten nor begetting, free from pain, injuries, crucifixion or death. Let your power be exerted to establish His Unity upon earth.

[2]

Be kind and merciful to the creatures of God. Let not your tongue speak evil of them, or your hands do injury to them. Do not oppress them but try your best to do good to them.

Speak not a word of pride and vanity to any one though he be your subordinate or servant. Abuse not anyone though he might abuse you. Walk upon earth in humility and meekness and sympathise with your fellow-beings that you may be accepted of God. There are many who show meekness outwardly, but inwardly they are revening wolves. There are many who are smooth in appearance, but they have the nature of a serpent. You cannot be accepted of your God until your tongue conforms to your heart. If you are in a high place, glory not in you greatness, and do not look down upon

the lowly, but have mercy upon them. If you are learned, glory not in your learning and do not despise the ignorant with vanity, but give them a word of kind advice. If you are rich glory not in your riches and behave not proudly towards the poor, but serve and assist them.

[3]

You cannot save yourself by hypocrisy, for your Lord sees the innermost secrets of your heart. Can you deceive Him? Therefore, stand uprightly before Him. Purge your hearts of every impurity.

If you desire that God in heaven may be pleased with you, be in agreement with one another as twin brothers. The greatest among you is he who most forgives his brother's trespasses. Woe betides him who does not forgive and who persists in vengeance. Such a one has no share in me.

Show kindness to your servants, wives, and poor bretheren, that mercy may be shown to you in heaven.

[4]

It is not forbidden you to make use of medicine, or to resort to a form of treatment, but it is forbidden you to put your trust in these, for nothing will happen but what God wills.

[5]

You cannot be recognised as my followers in heaven until your footsteps fall on the paths of righteousness. Say your five daily prayers with your whole heart, humbling yourselves

before God and fearing Him in such a manner as if you are actually seeing Him. Keep your fasts faithfully for the sake of God. Such of you whom the Law requires must give. Alms in accordance with its directions. If the pilgrimage to Mecca has become obligatory upon you and there is no obstacle you must perform it.

[6]

Do good so as to love it well, and forsake evil so as to hate it. Know it for certain that righteousness is the root of every goodness; if the root has not dried up, the deed shall prosper.

Al mighty God commands you in the Quran to do justice, *i.e.* good for good; and further to do good even to those who have done no good to you; and last of all to do good to your fellow-beings with the kindness of the kindred; for instance with the kindness of a mother towards her child.

[7]

He who forsakes not lying and deceit is not of my followers. He who does not revere his parents or does not obey them in that which is just and not against the Holy Quran, or does not care to serve them to his utmost, is not of my followers. He who is not kind and gentle towards his wife and her relatives is not of my followers. He who refuses his neighbour the least good in his power is not of my followers.

He who forgives not the trespass of others and harbours revenge is not of my followers. He who sits with the wicked

and chimes in with those who reject me, is not of my followers. Every fornicator, transgressor, drunkard, murderer, thief, gambler, usurper, wrong-doer, forger, every dishonest person, every one given to bribery, every accuser of his brother and sister and every one who sits in such company, is not of my followers.

[8]

Ye men! Ye cannot find happiness in goods and money; but he that looks after the poor and the needy will find happiness, and he that succours the helpless will be helped by the Lord; and he that protects the weak will be guarded in heaven; so that when he sleeps God will keep awake over him; and when he is not aware of the enemy God will fight for him, for out of his limited means he helped God's poor creatures and saved them from destruction. Shall the Lord, then, be miserly with him, and shall He shut him out from his unlimited treasures?

[9]

"Ye, who call yourselves Muslims, think not that you shall please God by your name. God is not pleased by your words but by righteousness of the heart and by your actions. Purify your thoughts and watch over your actions, for these are the things for which a man is honoured by the Lord. Say not unto yourselves: "We are the chosen of the Lord, he will not punish us, but will destroy our enemies." He will destroy you before your enemies and condemn you before them, for ye knew His will and they did not, and ye were in the Light

and knew truth from darkness but they being in the dark knew not."

[10]

"Oh my friends, O my dear ones! Remember that God possesses great powers. So do not despair when you pray to Him, because He has unlimited powers and has marvellous control both over the externals and internals of His creatures. Hence pray to Him, not like hypocrites, but with a sincere heart and firm faith. Do you think that the King's heart is beyond His control? No, never, everything is subject to His Will and under His control. Hence if you are faithful, get up at night and pray to Him, and again get up early in the morning and pray to Him, and do not care for those who are against it (*i.e.* who do not believe in the efficacy of prayer). There should be sincerity and purity of purpose in all your undertakings, and their should be no tinge of hypocrisy in any affair. Be God-fearing and righteous and be true well-wishers of those who do good to you so that you may have reward from God, for every good action of man shall be rewarded."

EXCERPTS

From the Writings of Hazrat Ahmad

Living God

"Listen, all ye that will listen! What is that God desires of you. Only this that you should be entirely His and not set up with Him any other God, neither in heaven nor in earth. Our God is the God who is living now as He was living before. Who speaks now as he spoke before, and Who hears now as He heard before. It is unfounded idea that He hears now, but He does not speak, He speaks as He hears; all His attributes are eternal, and none of them lies or will lie idle. He is the one without any partner. He has neither son nor wife. He has no like or equal, and as He is distinguished by attributes which no one else possesses, so there is none other who should be unique in any respect like Him........He holds all power in His hands. Being very far He is still very near, and being near, He is still far. He shows Himself by way of similitude to the seers, but He has neither body nor form. He is above all but we cannot say that below Him there is anything else; He is on the *'Arsh'* but we cannot say He is not on earth. He is the Master of all perfect attributes, the manifestation of all praises, the source of all beauties, the possessor of all powers, the origin of all grace, the returning place of all things, the king of all the regions, the Lord of all, Who has every perfection and is free from every fault or weakness and to Him is due worship from all those who are in heaven and earth. There is nothing impossible

with Him, and all the souls and their faculties and all the particles of matter and their powers are His creation, and without Him nothing can come into existence. He manifests Himself by His own power and might and signs, and Him can we find only through Him. He ever manifests Himself to the righteous and shows them the wonders of His powers. It is thus that He is recognised and it is thus that He is known. He sees without physical eyes and hears without physical ears and speaks without a physical tongue. Thus does He create out of nothing. As you see that in a vision He creates a world without any matter and shows non-existent thing to be existent, such are all the wonders of His power."

My Advent

"The Lord of Heaven and Earth has sent me to bring the world back to God and His word and His Prophet, whom they have forsaken, and to preach His word to the nations and to lead them back into His kingdom and to bring back those that had become separated from Him; and to give faith to the faithless, eyes to the blind and ears to the deaf; and to heal those whose bodies have been corrupted by leprosy; and to raise the dead; and to awaken those that slumber; and to conciliate those that are disaffected; and to reform those that are corrupted; and to raise those that are fallen; and to look after those that are helpless; and to open the gates of the Kingdom of heaven unto those that are rejected."

"The Almighty God has ordained that human souls, living in different parts of the earth in Europe or Asia such of

them as are possessed of righteous inclinations, should all be drawn towards the one God and collected around one faith. This being the purpose of my advent in the world, it behoves my followers to exert themselves for its realisation through humility, good deeds and prayers."

Disastrous Calamaties

"The days are near, nay, they are at the door, when the world shall see an unparalled scene of devastation. Not only will earthquakes come, but other calamities from heaven and earth will also visit the earth. All this will be brought about because men have forsaken God and with all their heart and soul are bent upon the world. Had I not come these calamities would also have been put off for a while, but with my appearance the secret designs of the wrath of God have been manifest, for He says that punishment is not sent upon people until a messanger is raised.

O Europe! Thou art not secure nor art thou O Asia! and ye that dwell in islands no self-made deity shall save you. I see cities crumbling down and I find inhabited places in ruin. He has remained silent for a time, but He will now reveal His face and strike terror in the hearts of men. Let him who hath ears hear, for the hour is nigh.

I have striven to gather you under the wings of God's peace, but the decrees of fate are inevitable.

Verily I say unto you that the turn of "this country" is drawing near. The days of Noah will you again witness and the scene of Lot's land you will see with your own eyes."

But God is slow in His wrath; repent that ye may be forgiven. He who forsakes God is a worm and not a man, and he who does not fear Him is dead and not living."

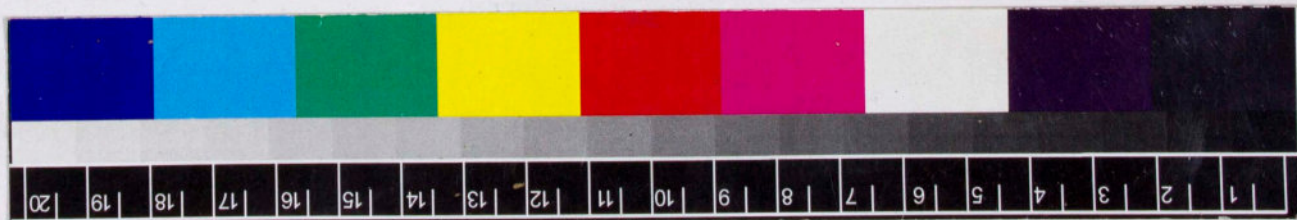
(*Haqiqatul Wahi*)

Divine Lamp

"He who forsakes me forsakes Him, Who has sent me, and he who joins me, joins Him, from whom I have come. Behold, I hold a lamp in my hand, whoever comes to me shall have a portion of that light and whoever, out of doubt and suspicion or superstition, chooses to flee from me, shall be cast into darkness and perdition."

Future of Ahmadiyya Movement

"Almighty God has informed me that He will spread my movement over the whole world and my followers would be made dominent over all other people. They will be so proficient in knowledge and realisation of spiritual matters that by the Light of the Truth, that would be with them, and by the arguments and signs with which they would be gifted, they would stop all questioning criticism.

Every nation will drink from this spring and this movement would flourish vigorously and will grow till it covers the whole world. There would arise obstacles and there would be trials, but God will remove them all and will fulfill his promise. And God addressing me said: " I will give you blessing after blessing till Kings will seek blessings from thy garments." So let those who hear remember and let them

treasure these prophecies in their safes that this is the word of God which must one day be fulfilled."

A Divine Prophecy

"Let the whole world bear witness that I prophesy in the name of the Lord of earth and heaven that He will spread my followers in all countries and *make them overcome every other people by reasons and arguments.* The days are approaching and are very near when the religion preached by me will be the only religion that will be regarded with honour on the face of the earth. Almighty God will bless this religion and this system in a wonderful manner, and will bring to naught every one who thinks of destroying it. The victory which it will gain will be a lasting victory and its supremacy will continue to the end of days..............I have been sent to sow a seed and I have sown it. It will now grow and bear flowers and fruits in due season. There is none who can uproot it."

FRESH OPINIONS

About Ahmadiyya Community

(1)

"The Frontier Mail", Dehra Dun, writes in its issue, dated December 12, 1948:—

"Ahmadiyyas are a progressive community among the Muslims and one of their basic teachings has been the toleration of all the religions. Respecting and honouring the heads of all the religious faiths they have incorporated their teachings in their scriptures. Forty years ago, even before Mahatma Gandhi came on the political horizon of India, Mirza Ghulam Ahmad, who proclaimed himself Messiah in 1889, put forward before the people proposals in the shape of a pamphlet PAIGHAM-i-SULEH, which would bring about concord, unity and understanding. He wanted to create among the people a spirit of toleration, brotherhood and amity. And credit must be given to this man whose vision penetrated the thick veil of the distant future and pointed the way. If in their selfishness and wrong leadership the people failed to see the way the fault was certainly theirs and they amply deserved the harvest of hate they had sown."

[2]

Dr. Shanker Das Mehra, M.B.B.S., Delhi, writes in "The Statesman", dated February 12, 1949:

"In the holy city of Qadian was born an Indian prophet who impregnated his surroundings with his piety and character. These qualities are reflected in the lives of lakhs of his followers. Ahmadies are a community with a constructive out-look and a lawabiding temperament. They are singularly free from crime, as judicial records bear out. Even in the recent communal upheaval, they kept their hands clean. This could not have happened without the good teachings of their master. The present Khalifa of Qadian, Mirza Bashir-ud-Din Mahmud Ahmed, is an embodient of sweetness."

"Few personalities have influenced the Muslim community as did Mirza Ghulam Ahmad Qadiani (peace be on him). His greatness could be gauged from the intensity of propaganda against his personality, creed and teachings. The orthodox were afraid that they would lose their following.

"In the interest of peace and humanity let the Indian Government not neglect this truly nationalist Indian Community. They would in the course of time play an important role in cementing our bond with the Muslim world and thus making India great."

Dr. Shanker Dass Mehra, Delhi, writes in his letter, dated 26th December 1949, to the Secretary for General Affairs, Ahmadiyya Community, Qadian:—

"It has been the misfortune of human race that it has always opposed the movement that is meant for their advancement. So has been the fate of the Ahmadiyya Movement in

this sub-continent of India. Little have the Indians realised that by owning the Ahmadiyya Movement they would be politically cementing the two major communities—the Hindus and the Muslims of India, and would be fostering a strong united nation with political remification in middle East and Africa. That would have resulted in stablising factor in the world peace."

"I have a fancy for the Ahmadiyya Movement for various reasons:—

"The entire Movement gives me the smell of Swedeshi. The Founder of this noble Movement was an Indian, and Qadian..........is in India. The spread of Ahmadiyyat amongst the Muslims would add to the strength of the Indian Union. I have invariably found the Ahmadiyya noble souls with constructive outlook—a feature that is only peculiar to them."

[3]

A Republican writes in the "Sentinel", Ranchi, dated July 14, 1951:—

"The glory that was Qadian need not be delineated. All the world knows it first hand or second. The place was historically obscure before. But 61 years ago a phenomenon arose in this back-block of civilisation. This was Mirza Ghulam Ahmed Sahib. Count Tolstoy was among the first to drink in his thought. He gave out that it was no ordinary mortal speaking from Qadian. In fact, all the intellectuals

of the world, who lighted upon his works discovered a marvel and a solace in him. To close up the gap, which was widening between God and man, he declared, was the object of his advent and existence. Naturally, therefore, people of all faiths jostled in upon him from all over the globe. They hailed in him the Promised Messiah. To day, his followers are swarming and swelling in all the climes and under all the governments of the world. Qadian itself abounded in savants, scientists and sains just when India was ruptured into two. Through this back-ground one must enter upon the present scene in Qadian in order to understand the perseverance, the faith and the destiny of the Ahmadees.

"The Ahmadees have been thoroughly X-rayed and probed. No divided loyalty, no dross exists in them. They do not carry one thing at their heart and another on their lips. To the Union they are loyal—loyal to the core of their heart, to the tips of their fingers, of a truth, all the world over, to the governments they live under. To revere the founders of all religions is, moreover, religion itself with them."

[4]

Mr. Jaswant Singh a well-known journalist writes in "The Hindustan Times", Delhi, in its issue of Tuesday, December 25, 1951:—

"The Ahmadiyya Movement was founded with its headquarters at Qadian in the year 1889 by Mirza Ghulam Ahmad who belonged to an ancient Mughal family which had migrated to India from Samarkand during the reign of Babar. The first ancestor of Mirza Ghulam Ahmad who came to India was Mirza Hadi Beg. He was appointed Qazi (Magistrate) over 70 villages in the vicinity of Qadian. The town is said to have been founded by him. Its first name was Islampur Qazi, from which Qadian has by gradual change arisen.

Promised One For All

Prophets are believed to be of two kinds—those who are law-bearers and those who come only to interpret and establish the law and to eleminate corruptions that very often creep into the system of religious ethics with the lapse of time. Mirza Ghulam Ahmad, who sponsored this new religious movement, Ahmadiyyat, claimed to be a prophet of the latter kind and proclaimed himself as the Messiah for the Christians, the Mahdi for the Muslims the Nehakalank Avatar for the Hindus and Mesio Darbahmi for the Zoroastrians. In brief, he claimed himself to be the Promised Prophet of every religion, appointed to bring all mankind under the banner of a single religious code.

An interesting plea is put forward in this connection by his followers who say that he was the 'Promised One' of the Zoroastrians as he was Persian by race, being an Indian, he was the 'Promised One' of the Hindus, being a Muslim by religion, he was the 'Promised One' of the Muslims, and having been born under a Christian Government, he was the 'Promised One' of the Christians.

The objects of his addvent as a Prophet are explained as follows in his own words, 'The task for which God has ap-

pointed me is that I should, by removing the obstacles which have been set up between man and the Creator, re-establish in the hearts of men love and devotion to God, and, by making manifest the Truth, put an end to all religious wars and strife and thus lay the foundation of abiding peace, acquaint the world with the spiritual truths which it has forgotten, demonstrate to the world true spiritual life which has been displaced by material desires, and in my own life manifest those divine powers which have been endowed on man, but which can be manifested only through prayer and devotion, and above all that I should permanently re-establish that bright and pure Unity of God free from all poly-thesistic ideas, which had entirely disappeared from the hearts of men.

Truth of Islam

He said his duty was:—(1) To demonstrate the truth of Islam to all nations; (2) to present to the world the true teachings of Islam which are full of truth and spirituality; (3) to bestow the light of faith on all those who, from among the nations of the world, are eager for it

After the death of Mirza Ghulam Ahmad, Moulvi Noor-ud-Din was elected as the first successor to the caliphate of the Community and on his death he was succeeded by the present Caliph, Mirza Bashir-ud-Din Mahmud Ahmad who is the son of the 'Promised Prophet'. According to the present Caliph Ahmadiyyat and Islam are one and the same thing and by Ahmadiyyat is meant the real Islam which God has

manifested to the world through the 'Promised One' of the present age. It is wholly based on the Holy Quran and the law of Islam and yet it is entirely different from other existing sects of Islams in its teachings and doctrines. It has rediscovered many truths which had altogether been lost sight of, and has, for the first time, revealed to the world many new truths relating to the special conditions and needs of the present age. These truths were presented by the "Promised Messiah", who enriched the intellectual and spiritual worlds by discovering the metaphysics which lay hidden beneath the words of the Holy Quran. The Ahmadiyya Community claims that it presents to the world the real Islam that was revealed 1300 years ago, and that its special mission is to enrich mankind with unlimited spiritual treasures contained in the Holy Quran.

The Ahmadiyya Community has got an international character in as much as its branches are spread over different countries of Europe and Asia, several parts of Africa and various countries of the North and South America and Australia. Everywhere its members are distinguished for their characteristic teachings and missionary zeal. Their number is estimated at one million.

Unlike orthodox Islam, this sect of Muslims recognizes the differences which exist among different nations and religions, and deems it fit that these should be removed not by force, but by persuasion and mutual understanding. It believes that all the religions which claim to be God-sent and

have long since been established in the world are both true and revealed by God. It, however, pleads that it is possible that owing to lapse of time interpolations might have crept into their teachings and weakened their spiritual power.

"According to the tenets of Ahmadiyyat it is unlawful to resort to coercion in the matter of religion. Freedom of belief, conscience and action is considered to be most fundamental right of every religion and the idea of *Jehad,* as conceived by the followers of orthodox Islam which admits the use of force and compulsion in the name of religion, is alien to the Ahmadiyyat."

"The political creed of the Community is that the Ahmadiyyas, wherever they happen to live, must remain loyal to the established Government of that country and be obedient in every respect to its laws and constitution. That they should co-operate with the State, and on no account participate in any strike, non-co-operation movement, or any other seditious or unlawful activity, is an article of faith with them and, they believe, it forms a part of the fundamental principles of their religion."

[5]

"The Statesman" New Delhi, dated, November 17th—18th 1948, writes as follows:—

"Believers in treating all religions alike, the Ahmadiyyas have helped local Hindu and Sikh orphans, and a number of them continue to draw their normal allowances from the organisation though its resources have greatly diminished."

Pandit Gorakh Nath, M.L.A., President, District Congress Committee, Gurdaspur writes:—

"To combat the wrath of God in the flooded areas many social workers and societies are doing relief work. In this connection the relief work done by the Ahmadiyya Comunity, in accordance with their past traditions, deserves praise. They are providing relief and medical aid to the sufferers in *Beas* area, by opening a relief Camp at *Pherochechi.* They are performing their duty laboriously and most sympathetically.

The Ahmadiyya Community have shown national spirit by supplying *Ata,* clothes and medicines, free of charge, to the sufferers and needy persons in Qadian and surrounding villages. They have also made cash payments to the deserving persons and are effecting the repairs of houses of the helpless, with a missionary spirit. While praising the work done by the Ahmadiyya Community, I request other societies to discharge their duties with regard to the sufferers."

(*The Weekly 'Badr' Qadian,* 21*st Nov.,* 1955.)

[7]

Giani Labh Singh 'Fakhar', a renowned Sikh leader, after narrating the friendly and sincere relations which existed between Guru Nanak and Rai Bular, says:—

"We are glad that respectable members of the Ahmadiyya Community are strengthening the ties of love and concord by continuously extending their co-operation and sympathies to the Sikhs. Even before this, they, on various occa-

sions, have extended their hand of love and co-operation towards us. We are forgetting the bitter incidents which occurred at the time of the Partition by their friendly behaviour............

By contacting this peace-loving Jama't we have come to the conclusion that most of its members are of exemplary character, tolerant and high-thinking. It is hoped that mutual love, peace, understanding and concord will be re-established through them."

(*The Daily 'Ajit' Jullundur, 21st May,* 1953.)

[8]

Professor Sher Singh, M.SC., Yumanabad (District Sangrur) writes:—

"Love, affection, sincerity and communal harmony are the essentials of religious life. But it is regretted that votaries of different religions, instead of creating love and unity, are sowing seeds of hatred, rancour and friction.

The Ahmadis are rightly proud of the fact that the Founder of the Ahmadiyya Movement equally vindicated the honour of all Spiritual Leaders and united the heterogeneous elements and disunited hearts in a single tie. The members of the Ahmadiyya community are unique in establishing communal harmony and concord, and even after the "Partition" they are sticking to their mother-land, the place of origin of their Movement, with buoyant hopes and confidence. By contacting with them, one is convinced of their love and

good-will for the humanity, irrespective of creed, colour or race. This trait of their character forebodes their international success in a very short time. The religion which abounds in these qualities, which are translated into action, is sure to make progress by leaps and bounds."

(*The Weekly Badr, dated, 14th July* 1954.)

[9]

Shri Baldev Mittar, Editor, Rahi, Delhi, writes:—

"There are times when perfect men are born, leaving behind their abiding and permanent impressions, for the guidance of humanity. The town of *Qadian* also bears the impression of a great personality. People can get lesson of tolerance, love and fraternity from it. Would that! the inhabitants of my country could get real light from this minaret which is shedding celestial lustre in the heaven. If they had done so their mutual hatred must have vanished and they would have lived in complete harmony and concord.

However, it is my conviction that the minaret in Qadian will continue to give message of peace and reconciliation."

(*The Weekly Badar, dated 28th March,* 1955.)

[10]

Sardar Diwan Singh Maftoon, Editor, Weekly Riyasat, Delhi, writes:—

"Those who know the religious zeal and high moral character of Ahmadis are fully aware of the fact that if, per-

chance, all the Ahmadis of the world are perished, their properties looted, and only one is left of the lot; and he is threatened with the same disastrous end if he does not change his faith; that single Ahmadi will prefer death and destruction to change of his creed."

(*The Weekly Riyasat, Delhi,* 16*th March,* 1953.)

Again he writes:—

"We can say with confidence that a top-ranking non-Ahmadi Muslim religious leader cannot compete with an ordinary Ahmadi in the performance of religious duties and obligations. Every Ahmadi considers it his bounden duty to regularly say prayers, keep fasts, give alms and act upon other Islamic injunctions. Not a single Ahmadi is to be found among hundreds, who is not honest, having a high moral standard, as all Ahmadis fear from God."

(*The Weekly Riyasat Delhi, dated* 13*th Nov.* 1955.)

[11]

From the message of Sardar Pratap Singh Kairon, Chief Minister, Punjab, on the Annual Gathering of the Ahmadiyya Community held in October, 1956.

"The Ahmadiyya Movement teaches love, truth, brotherhood and tolerance among the people."

[12]

Lala Jagat Narain, Education Minister, Punjab, writes in his message on the occasion of the Annual Gathering of the Ahmadiyya Community Qadian in October 1956.

"Ahmadiyya Community, though small in number as compared with other religious Communities of India, has glorious traditions and its members have attained great fame and honour in the world. India is proud of them."

[13]

Acceptance of Prayers.

1. Sardar Kulbir Singh Chand, Jullundur writes in his letter, dated 2nd July, 1956, addressed to the Nazir Dawat-o-Tabligh, Qadian, as follows:—

"Your loving letter just to hand. I convey this delightful news that I have passed the B.A. examination. This success is all due to your prayers. I was unable to do anything. I have seen a living sign of Living God. I sincerely thank you.

(*The Weekly Badr, Qadian.*)

2. Mr. Darshan Lal, Jullundur City, who requested for prayers for his dangerously ill mother writes in his letter, dated 5th July, 1956, addressed to the Nazir Dawat-o-Tabligh, Qadian.

"You would be pleased to know that my mother has been cured from disease. This is all due to your prayers."

(*The Weekly Badr, Qadian.*)

[14]

The Weekly 'Sher-i-Punjab' (Urdu), Delhi, writes on 23rd March, 1958 as follows:—

"The Ahmadiyya Community, Qadian has offered two thousand bricks for the construction of Gurdwara (Bohri Sahib). Jathedar Hazara Singh and Sardar Pritam Singh thanked the Community for this magnanimous offer and said that the Ahmadiyya Community has always behaved the Sikhs with love, sympathy and tolerance. A few days back large amounts have been donated by the Community for the guests gathered to attend the Akhand Paths in Gurdwaras. The Ahmadis have brought many copies of the Sacred Granth Sahib from Pakistan to present them to various Gurdwaras. At the time of their Annual Gathering the Sacred Water (Jal Sahib) and Sacred Dust (Charan Dhur) of Nankana Sahib were presented by them to Sikhs. Every Sikh is thankful to the Ahmadiyya Community and appreciates their love-provoking and reconciliatory efforts and activities."

[15]

The Government of India have provided the following official information through their Commissioner in Mauritius, which has been published in 'Le Progres Islamique', Mauritius, dated 15th March, 1958:—

"The Ahmadiyya Community in Qadian (India) is certainly active and it flourishes as the green bay

tree. It has been an exceedingly strong and closely-knit organisation. It meets annually in a large gathering ....It claims 100 per cent male literacy, 75 per cent female ,in Pardah School). There is an extreme corporate enthusiasm. The Qadiyanis devote themselves cheerfully to the service of their community and feel that the community also is serving and supporting them. And they feel that they are taking part in a glorious creative task..........In spite of their antiquated social theories, they are forward-looking in a chronological sense; they can see the good old days being ressuscitated before their eyes in Qadian. Further, they are ardently missionary........

Politically, the Qadian Ahmadiyya has been rigidly "non-partisan"; it insists upon supporting whatever government is in power, providing it is allowed freedom to preach. Ecnomically, it is very decidedly in support of the rights of private property; and its avowed policy is to preach acquiescence in the status quo."

INTERNATIONAL CHARACTER OF The Ahmadiyya Community

FOREIGN MISSIONS

The Ahmadiyya Movement is truly international. Its organised branches and missions are established in all parts of the globe. Everywhere the members of the Community are well-known for their constructive and peaceful outlook and lawabiding conduct.

A list of some of the important missions abroad is given below:—

1. Ahmadiyya Muslim Mission,
   63, Melrose Road,
   London, S. W. 18.
2. Ahmadiyya Muslim Mission,
   Bechhamer 35, Zurich 6/57,
   Switzerland.
3. Ahmadiyya Muslim Mission,
   Die Moschee,
   Oostduinlaan 79,
   Den Haag, Holland.
4. Ahmadiyya Muslim Mission,
   Lista 58, Madrid, Spain.
5. Ahmadiyya Muslim Mission,
   Oderfelderstrasse 18,
   Hamburg-13, West Germany.

6. Ahmadiyya Muslim Mission,
   Buhnamstr, 67/I beif,
   Fehrie Noremburg, West Germany.
7. Ahmadiyya Muslim Mission,
   2141, Leroy Place, N.W.,
   Washington, 8, D. C.
   United States of America.
8. Ahmadiyya Muslim Mission,
   927, N. Fairfax Avenue,
   Los Augeles-46, Calif, U.S.A.
9. Ahmadiyya Muslim Mission,
   265-West, 30th St.,
   New York-I, U.S.A.
10. Ahmadiyya Muslim Mission,
    4448, T. Wabash Axenue,
    Chicago 15-III, U.S.A.
11. Ahmadiyya Muslim Mission,
    P.O. Box 30, Jesselton,
    Br. North Borneo.
12. Ahmadiyya Muslim Mission,
    P.O. Box 30, Labuan,
    Br. N. Borneo.
13. Ahmadiyya Muslim Mission,
    P.O. Box No. 120,
    St. Georges Grenada,
    (West Indies).
14. Ahmadiyya Muslim Mission,
    72-2nd Street, Sanjuan, Trinidad.
15. Ahmadiyya Muslim Mission,
    P.O. Box No. II, B.O. Sierraleone.
    Br. West Africa.

16. Ahmadiyya Muslim Mission,
Magburka, Sierraleone,
Br. West Africa.
17. Ahmadiyya Muslim Mission,
Rokupur, Sierraleone,
Br. West Africa.
18. Ahmadiyya Muslim Mission,
P.O. Box No. 853, Freetown,
Sierraleone,
Br. West Africa.
19. Ahmadiyya Muslim Mission,
P.O. Box No. 39, Saltpond, Gold Coast,
Br. West Africa.
20. Ahmadiyya Muslim Mission,
P. Box 415, Accra, Gold Coast,
Br. West Africa.
21. Ahmadiyya Muslim Mission,
P.O. Box 263, Kumasi, Gold Coast,
Br. West Africa.
22. Ahmadiyya Muslim Mission,
P.O. Box 418, Lagos, Nigeria,
Br. West Africa.
23. Ahmadiyya Muslim Mission,
Nigerian Branch of Sadr Anjuman-Ahmadiyya,
P.O. Box 22, Zaria, Nigeria,
Br. West Africa.
24. Maulvi Kamal Yousuf,
Post Restante,
Stock Holm,
Sweeden.

25. Ahmadiyya Muslim Mission,
P.O. Box 167,
Monrovia, Liberia,
26. Ahmadiyya Muslim Mission,
P.O. 554, Nairobi, Br. East Africa.
27. Ahmadiyya Muslim Mission,
P.O. Box 95, Jinja, Uganda, Br. East Africa.
28. Ahmadiyya Muslim Mission,
P.O. Box 243, Kampala, Uganda,
Br. East Africa.
29. Ahmadiyya Mission, P.O. Box 54, Tabora,
Br. East Africa.
30. Ahmadiyya Muslim Mission,
P.O. Box 376, Darus-Salam,
Br. East Africa.
31. Ahmadiyya Muslim Mission,
P.O. Box 421, Kisumu,
Br. East Africa.
32. Ahmadiyya Muslim Mission,
P.O. 3075, Mambasa,
Br. East Africa.
33. Ahmadiyya Muslim Mission,
Zaviatul Hisni,
Shaghour-Damascus,
Syria)Damascus).
34. Maulvi F. I. Bashir, Ahmadiyya
Muslim Missionary,
Rose Hill, Mauritius.
35. Ahmadiyya Muslim Mission,
Share Al-Auzee, Beyrouth,
Lebannon.
36. Ahmadiyya Muslim Mission,
99, Driebergs Avenue, Colombo, Ceylon.

37. Ahmadiyya Muslim Mission,
 143, 31st Street, Rangoon, Burma.
38. Ahmadiyya Muslim Mission,
 116, Onan Road, Singapore.
39. Ahmadiyya Muslim Mission,
 Djl. Balkpapan 1/10,
 Djakarta, Indonesia.
40. Ahmadiyya Muslim Mission,
 Djl. Paledang 4,
 Bandung, Indonesia.
41. Ahmadiyya Muslim Mission,
 Djl. Sawahan 4, Padang, Indonesia.
42. Ahmadiyya Muslim Mission,
 Pakanbaru, Indonesia.
43. Ahmadiyya Muslim Mission,
 Bandar Agung, Lahat, Indonesia.
44. Ahmadiyya Muslim Mission,
 Djl. Bogowonto 15,
 Jogjakarta, Indonesia.
45. Ahmadiyya Muslim Mission,
 Djl. Dahlia 266,
 Bandjarmasin, Indonesia.
46. M. Abdul Hayee,
 C/o Djl. Balikpapan 1/10,
 Djakarta, Indonesia.
47. Ahmadiyya Muslim Mission,
 Bajebo,
 Sierraleone.
48. Ahmadiyya Muslim Mission,
 P.O. Box 24, Swedru,
 Gold Coast.

CONDITIONS OF
Bai'at
(Initiation into the Ahmadiyya Movement)

Besides what has been written in the foregoing pages about the teachings of Hazrat Ahmad (peace be on him) the following *ten conditions,* necessary for his adherents to abide by, will amply bear out how strongly he wanted to bring about a complete reformation of spiritual, moral and social conditions of his followers:—

Firstly, that up to the day of his death he will abstain from *Shirk,* i.e., setting up equals to God.

Secondly, that he will keep away from falsehood, adultery, looking at women other than near relatives' cruelty, dishonesty, riot and rebellion, and in short from every kind of evil; and will not allow himself to be carried away by his passions, however strong they may be.

Thirdly, that he will pray five times a day without fail according to the commands of Allah and His apostle, and to the best of his ability he will try to offer his *"Tahajjud"* prayers, (prayer of the latter part of the night), to invoke the blessings of God (*Darud*) upon His noble prophet Muhammad (peace and the blessings of God be upon him), to ask pardon for his own sins and to seek help from God; and that remembering the blessings of God he will always praise Him.

Fourthly, that he will, in no way, harm God's creatures generally and Moslems particularly under the influence of his passions—neither with his hands, nor with his tongue, nor by any other means.

Fifthly, that in every state of sorrow or pleasure, prosperity or adversity, felicity or misfortune, he will prove himself faithful to God, and that under all circumstances he will be ready to bear every kind of insult and injury. At the time of any misfortune he will never turn away from Him, rather he will advance further.

Sixthly, that he will not follow vulgar customs and will abstain from evil inclinations, and that he will completely submit to the authority of the Holy Quran, and that he will make the sayings of God and His apostle the guiding principles of his life.

Seventhly, that he will fully give up pride and haughtiness and will pass his days with humility, lowliness, courtesy and meekness.

Eighty, that he will consider religion, the dignity of religion and the well-being of Islam dearer than his life, wealth and children and in short dearer than everything else.

Ninthly, that for God's sake he will be showing sympathy with His creatures and to the best of his power he will use his natural abilities for their welfare.

Tenthly, that he will establish a brotherhood with with me (the Promised Messiah), on condition of obeying me in everything good, and keep it up till the day of his death, and that this relationship should be of such a high order that its example will not be found in any worldy relationship either of blood relations or of servant and master.

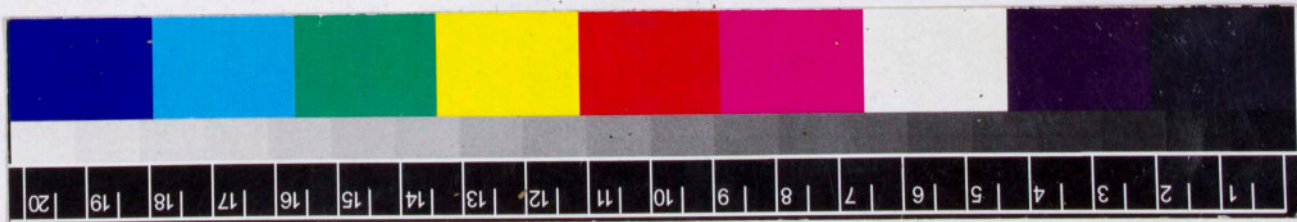
The expenses of the publication of this booklet have been borne by:—

1. Alhaj Mir Kaleemullah Sahib
2. Syed Madar Sahib
3. Mir Abdul Jaleel Sahib

OF

Shimoga Mysore State.

May God bless them and give them best reward, Amen.

MIRZA WASIM AHMAD
Nazir Dawato-Tabligh
Sadr Anjuman Ahmadiyya
Qadian (PUNJAB)
INDIA

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